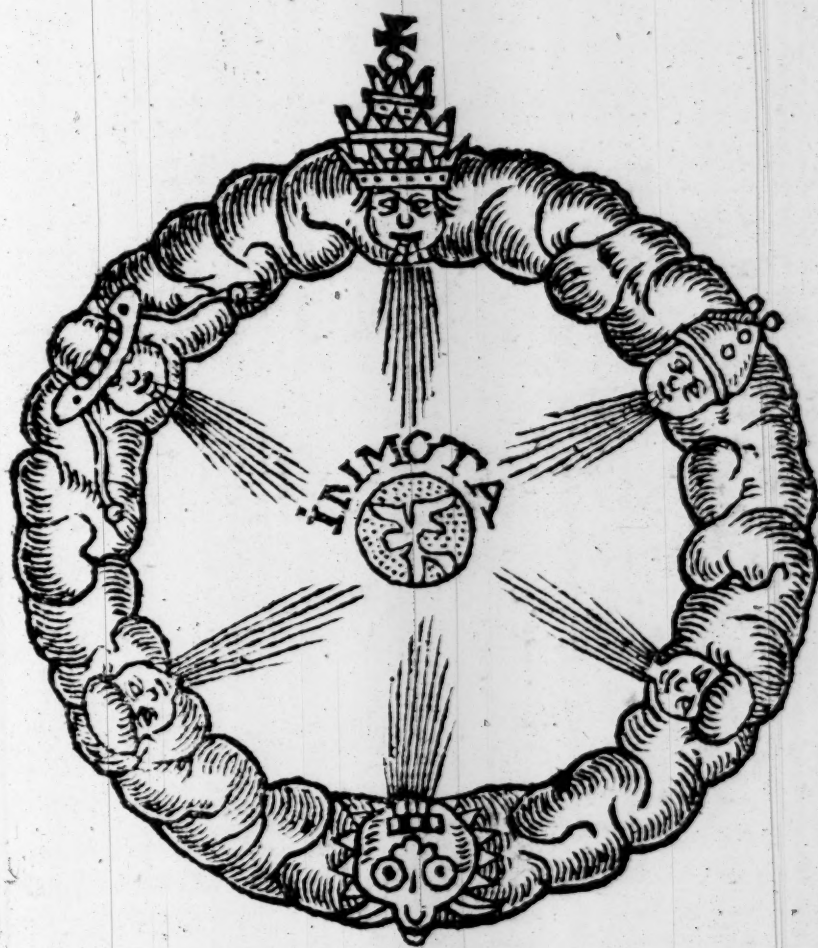


TEXEDA Retextus:
OR THE
SPANISH MONKE
His Bill of *Diuorce* against the
Church of ROME:

Together with other remarkable Occurrences.



LONDON:
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TO THE RIGHT HONOURABLE, AND

worthy Knight, Sir *Edward Conway*, one
of his Maiesties most Honourable Priuie
Councell, and his Maiesties

SECRETARIE.

SIR:



He sinne of Ingrati-
tude hath euer beene
ranked by men of in-
genious and liberall
education in, the first
place amongst the of-
scouring and scum of
vices, whose iudgement and opinion here-
in, I professe I alwaies approued. To wipe
off then, and cleare my selfe from the asper-
sion of this foule enormitie, I haue, on adui-

A 2

sed

The Epistle Dedicatorie.

fed deliberation presumed to consecrate and offer vp vnto your memorie this small Treatise concerning my vnfained conuerſion vnto Chriſt, as a pledge and token of my thankefulneſſe for many benefits and fauours plentifully conferred on me. For your moſt eminent and conſpicuous vertues, whereof I oft haue had experience, eſpecially your wiſedome, bountifulneſſe, courteſie, your feruent zeale to the reformed religion and pietie, which ſo attend and guard your perſon, that you can hardly be ſeuered or abſtracted from them, promiſe and aſſure me, that this ſmall Treatiſe giuen and conſecrated on the Altar of an honeſt and ſincere heart, will be moſt gratefull and acceptable to your Honour.

Your Honours moſt humbly deuoted,

Ferdinando Texeda, through the

mercy of God, a Conuerſed

Spaniard, V. D. M.



To the Christian Reader.



*S*aint Ierome relating Iacobs Vision, in which he saw Angels ascending and descending on a Ladder reaching from the earth to heauen; gathers these profitable and comfortable lessons from thence, That no man should despair of grace to recouer him from sinne, for Iacob saw Angels ascending; nor yet any presume of his owne strength, for Iacob saw Angels descending, as well as ascending; his owne words are, Videbat scalam per quam ascendebant Angeli et descendebant, vt nec peccator desperet salutem, nec iustus de sua virtute securus sit. The Church of Christ in this respect resembles the Sea, which, what it looseth in one place, it alwaies gaines in another. And therefore let no weak Christian be scandalized at the reuolt of so many now a dayes to Popish errors and superstitions. For the spirit speaketh expressely, That in the latter time, some shall depart from the faith, giuing heed to seducing Spirits and doctrines of Diuels; yea, that many shall follow their pernicious waies, by reason of whom, the way of truth shall be euil spoken of. When there-

Epist. ad Age. 11

1 Tim. 4. 1.

2 Pet. 2. 1.

To the Christian Reader.

fore we see the truth of these Prophecies fulfilled, in the falling away of many from the truth, euen this their falling away from the truth, ought to confirme vs in the truth; the rather because wee finde by experience, that the Apples that fall from the tree with the least shog, or smallest puffle of winde, are rotten at the core. This was Saint Cyprians obseruation, long agoe; *Nemo æstimet bonos de Ecclesia posse discedere; triticum non rapit ventus, nec arborem solidâ radice fundatam procella subuertit: inanes paleæ tempestate iactantur, inualidæ arbores turbinis incurfione eueruntur*: Let no man imagine that good men can depart from the Church; The winde blowes not away the Corne, neither doth a storme throw downe a tree that hath sure rooting in the earth; it is but light chaffe which the winde scattereth abroad, and they are but hollow and rotten trees which are ouerturned with a blustering winde. And Saint Austen and Saint Gregory make good this obseruation of Saint Cyprian, by excluding all those from the number of Christs Disciples, and the true Sonnes of God, whose reuolt and apostacie evidently proues their hypocrisie. Saint Austen speakes definitiuely, *Qui non habent perseuerantiam, sicut non verè discipuli Christi, ita nec verè filij dei fuerunt, etiam quando esse videbantur, et ita vocabantur*: Those who perseuer not in the truth, as they were neuer the true Disciples of Christ, so neither were they euer truely the Children of God, no, not when they seemed so to be, and were so called also: And Saint Gregory is as peremptory; It may trouble, saith he, a weake Christian, that this Leuiathan hath such power, *ut aurum, hoc est, viros sanctitatis claritate fulgentes, quasi lutum*

*De simplicitate
Prelatorum.*

*De corrept. et
grat. c. 9.*

*Moralium in
Iob l. 34. cap. 13.*

To the Christian Reader.

lutum sibi vitijs inquinandum subiiciat: *That he can trample Gold vnder his feete like dirt; that is, men shining with a bright lustre of sanctitie, by defiling them with viciousnesse: Sed citius respondemus, quia aurum quod prauis Diaboli persuasionibus sterni sicut lutum potuerit, aurum ante oculos dei nunquam fuit; et qui seduci quandoque non reuerfuri, possunt, quasi habitū sanctitatis ante oculos hominū videantur, amittere, sed eam ante oculos dei nunquam habuerunt: But we readily answere, That that gold which by the wicked perswasions of the Diuell, could be thus trodden vnder foot by him like dirt, was neuer gold in the sight of God; and whosoever may so be led away from the true Church, that they neuer returnethither backe againe, well they may seeme to lose an habit and shew of sanctitie before men, but the truth is, in the eyes of God they were neuer indued with any sanctitie at all.*

If this suffice not to keepe the weake from stumbling at this rocke of offence, I meane the Apostacie of seeming Saints, and reuolt of outward professors of the truth, let them consider in the last place, that this losse of the Church (if it be any) is in some measure repaired by the daily accesse of new conuerts. Not to goe farre for instances at this present, for an Italian Apostata, we haue a Spanish Conuert; for a loose Bishop, we haue a strict Augustine Monke; the former lately left Christ, to follow his preferments in the Court of Antichrist; the latter hath left all his hope of preferments in this world, and stript himselfe of all his temporall meanes, to follow Christ naked: whose solid motives set downe in this short and pithy relation, if thou weigh

To the Christian Reader.

weigh diligently, thou canst not but afford this treatise a like commendation, to that which Homer gives Diomedes, *μῆδος πολὺ ἐὼν δέμας ἄλλ' ἂν μάχης*: A little Man, but a great Souldier. For thou shalt finde in it arrowes taken out of the Romish Quiver, drawne to the head against the Romish faith; besides, diuers rarities touching the fopperies and ridiculous superstitions of that Church. There are not many leaues in this Treatise, but there is much fruit, yet this is but a tast: The Author hath furnished already a Table richly with such kinde of fruit, to which he wil shortly inuite thee: In the meane while, let this stay thy stomacke, and if any thing herein please thy appetite, blesse God for the Author; if any thing distaste thee, pardon the Author for Gods cause; for which the more losse he hath, and doth sustaine, the more he deserues to gaine thy loue and charitable opinion of him.

Thine in Christ, D. F.

Ferdinand Texeda hath by his religious conference and carriage, ap-
proued himselfe vnto vs, to be sound in Faith, and honest in Life, and
one that deserues respect amongst all good Christians.

Daniel Feately, Doctor of Diuinity.

Richard Sibs, Preacher at Grays Inne.

William Crasshaw, Preacher at White-Chappell.

William Boswell, Preacher at Saint Laurence Jewrie.

John Squire, Preacher, at Leonard Shore-ditch.

Thomas Wood, Preacher at Michaels Crooked-lane.

Timothy Suite, Preacher at Andrew Hubbard.

John Regius,

Ambrose Regemorterus,

Nathaniel Marins,

Abraham Avelins,

} Pastors of the Dutch Church
in London.

} Pastors of the French Church
in London.

THE



I

THE
SPANISH CONVERT,
OR,
FERDINANDVS TEXEDA his Con-
uersion to the Reformed Church, with the cause
mouing him thereunto.



It will not seeme strange to those whose mindes God hath illightened with the knowledge of Christian truth, that I a Spaniard and a Monke, trained vp and grounded in the errors of Poperie, and sometime a most sharpe and vehement persecutor and maintainer of them; should now imbrace and professe the true religion, sith the sacred Scripture informes them *that there is no respect of persons with God*: Notwithstanding it will be a very hard taske for any to vndertake to perswade such as are enemies to this truth, that it was the finger of God that wrought this worke of my conuersion: for sith they with the vttermoſt of their indeauour, teach and maintaine,

Acts 10.

B

that

that the reformed religion is moſt odious and execrable to his diuine Maieſtic, without all doubt they will neuer aſcribe and giue vnto him the glory of my conuerſion hereunto; for God tempts not, nor ſolicits any man to perpetrate any euill: yet neuertheleſſe, to the intent that I may farther eſtabliſh, and build vp in Chriſt ſuch Chriſtians as are truly called, and re-call ſuch Catholikes (faſly ſo called,) as wander from the truth; I haue thought good to produce and publiſh ſome of the motiues and reaſons that preuailed with me, to the vtter abandoning and renouncing of Poperie, which hee that ſhall but ſeriouſly and aduiſedly weigh and conſider, vnleſſe hee wilfully be blinder then a Mole, I doubt not but hee will freely and ingeniouſly acknowledge this truth, that it was onely a tender regard of my ſoules health that induced me to ſhake hands with Poperie: But omitting theſe circumſtances, as not ſo pertinent, ile now buckle my ſelfe to the matter in hand.

1. Cor. 14.

A Principle, and an eſpeciall motiue exciting mee to abandon Poperie, was their celebrating of diuine ſeruice in an vnknowne tongue: For, as Saint Paul teacheth vs, *hee that ſpeakes in an vnknowne tongue, ſpeakes not vnto men but vnto God*: Therefore when we ſpeake vnto men, it is requiſite and neceſſary wee expreſſe our conceits in ſuch notions and language as they beſt vnderſtand vnto whom we ſpeake: But the Papists ſetting light by Saint Pauls Doctrin, teach and exhort the rude and barbarous people in Latine, which tongue they vnderſtand not, as it is apparant to any that ſhall be pleaſed to peruſe their Maſſe for the dead, where the ſub. Deacon ſings after
this

this manner, *Fratres ecce mysterium vobis dico*: Brethren, behold I tell you a myserie; hee pretends he speakes vnto his Brethren, but he speakes a notorious vntruth, because according to the determination of the Apostle in the place before cited, *hee that speakes in an vnknowne tongue, speakes not vnto men, but vnto God*. I may presse this reason yet further, because the Priest before the preface, saith (*orate & me fratres*) Brethren pray for me: the Papists themselves will not denie that these words are directed to the common people, and therefore neither can they gaine-say that they most shamefully oppugne the Apostles Cannon in the practise; for, intending & directing their speech vnto their Brethren, they speake vnto them in an vnknowne tongue: but the very simple, and illiterate people daily reprocues, and sufficiently discouers this their grosse error, in that immediately after the deliery of these words (*orate & me fratres*) all of them in their assemblies for Masse, irreuerently sit still and chat vntill the Priest begins seruice, as if in stead of *Brethren pray for me*, hee had said vnto them, *Brethren sit ye still and discourse together*: And it is worth the noting, that whilst they thus talke, the Priest mumbles to himselfe certaine short Orisons which they tearme secret prayers, with a very soft and low voyce, and afterwards lifts vp his voyce and saies, *per omnia secula seculorum; from generation to generation*, and the common people they answer *Amen*: Now if it should so happen, as it is very credible it hath, especially when as the *Moores* inhabited *Spaine*, amongst whom there were very many Priests, that in outward shew seemed to professe

and countenance Poperie, but indeed were Mahumitans in heart, if I ſay it ſhould ſo fall out (which God forbid) that one of theſe ſaying Maſſe, inſtead of theſe ſhort Orſons, ſhould in his prayers vtter blaſphemy againſt Chriſt, and afterwards ſhould ſay aloud, *per omnia ſecula ſeculorum*, ſhould not the vulgar people in replying *Amen*, euen ioyne with him in that his moſt execrable prayer? Wherefore it behoues them to remember that of the Apoſtle, to him that bleſſeth onely with the ſpirit. *How ſhall hee that occupieth the roome of the vnlearned, ſay Amen at the giuing of thankes, ſith he vnderſtands not what thou ſayeſt?* This their abſurd errour is yet more apparant in their Nunnes, whilſt they both at Mattens and Euenſong, ſing and rehearſe certaine Homilies of Pope *Gregories* venerable Beades, of *Thomas Aquinas* in Latine, whereof they vnderſtand, no not a ſyllable; I would faine know of them, to whom thoſe excellent Sermons are rehearſed, to God, hee needs them not; to the people, they are aboue their ſpheare and capacitie: What will the Papists reply hereunto, or what can they ſay to this enſuing argument?

All thoſe that deliuer words that are not intelligible, doe but beate the ayre.

All the Prayers and Sermons of the whole Corab-
ble of Romiſh Priests are of this nature.

So the whole rabble of Romiſh Priests in their Prayers and Sermons, doe but as it were beate the ayre.

The propoſition is, Saint *Pauls* experience proues the aſſumption, therefore certainly no man will except againſt the concluſion, vnleſſe ſome barbarous
and

and illiterate ruſticke not verſed in his Moodes and Figures.

A ſecond motiue inforcing me to forſake Poperie, was their doctrine of humane ſatisfactions, becauſe it is moſt iniurious and derogatorie to the meritorious and al-ſufficient ſufferings & ſatisfactions of our bleſſed Lord and Sauour, and directly thwarts and croſſeth the whole ſtreame and current of the ſacred Scriptures: *By that one oblation of himſelfe, once offered,* as the Authorto the *Hebrewes* hath it, *he hath perfected for euer thoſe that are ſanctified;* and hee euidently and plainly teacheth elſewhere, *that we are perfect and compleat in him:* but that which in eue-ry reſpect is perfect, needes not ought to make it more absolute.

Heb. 10.

Neither will I paſſe ouer in ſilence that I haue oftentimes-ruminated with my ſelf; *viz.* that this their doctrine of humane ſatisfaction, vtterly ouerthrowes their Indulgences and Maſſes, together with their Churches treaſurie as they ſo call it: for the bolſters and maintainers of this opinion teach, that of neceſſitie, ſatisfaction muſt be made to the diuine iuſtice of Almighty God, euen to the vtmoſt farthing, and hereupon they would ſaine ground their Purgatorie, where inſufferable flames of fire are prouided, and attend for all that depart this life, according to their doctrine, from whence there is no redemption vntill Gods wrath be fully appeaſed by their condigne puniſhments. On this foundation I erect this edifice; If of neceſſitie ſatisfaction muſt be made to the iuſtice of Almighty God in deſerued puniſhments, euen to the vttermoſt farthing, then it is impoſſible to ſhunne or

auoide these, but of necessitie they must be vndergone, euen to the *uttermost farthing*: If this inference be true, that we must needs satisfie the iustice of God in condigne punishments, to the *uttermost farthing*, how then can Masses, Indulgences, and the merits of Saints haue any vertue in them to extinguish the flames of Purgatorie? But the very truth is, howsoeuer the Papists denie in words that there is a necessitie imposed on vs to suffer condigne punishments as well in this life, as the next, for our demerits; yet they make it good in their practises: For, according to the Cannons of the Church of *Rome*, all those penances imposed by a confessor on penitenciarie, may be exchanged and conuerted into pecuniarie mulcts, yea, as *Tolet*: in his *summes auerres*, these penances may be deferred and put ouer heare, to be vndergone in Purgatorie; yea, they may purchase their deliuerance from thence also for money: For, although a man deserue to remaine in that same fiery furnace vntill the day of the Lord, that last generall Audit, yet at one only Masse said at any allowed and priuiledged Altar (which may be purchased for two or at the most three groates) hath power and vertue enough to set the prisoner at libertie, and to transport and carry him into heaven: yea, in that instant, when he is rendring vp his body, as due debt to nature, hauing a passport which they call, *bullā cruciata*, which is sold in *Spaine* for two groates, any petty Priest hath power not onely to absolue him from the guilt, but also to free him from the punishment he hath deserued: What are become then of Popish satisfactions, when the most hainous offender may be discharged and

and acquitted for two groates? Where wee may note by the way, how that euer in the Church of *Rome*, retribution is not made to any to his workes as he hath done in this life (as the tenour of the Scripture runnes) but according to his estate in the goods of this life: For, put the case that it should so fall out, that two men of equall merit and desert (to speak in their owne language) so that if they were waighed in the ballance of the Sanctuary, they would euenly poise, should in one instant of time surrender vp their interest and title in this life, and both of them should be adiudged to remaine in the fire of Purgatory vntill doomes-day; if so in the behalfe of one of them, one onely Masse be celebrated at a priuiledged and allowed Altar, his partner that cannot be so befriended as to haue one saide for him, hee poore soule must lie still by it there to receiue the recompence of his sinnes, without the least hope of remission, vntill the generall Iayle-delivery; whereas the former is forthwith loosed from his Fetters, and carryed by Angels into *Abrahams* bosome, alwayes provided, the Priest haue his money for the Masse, for otherwise it hath not any vertue at all.

A third motiue perswading me to abandon Popery, was their Doctrine of Transubstantiation, affirming that the Bread and Wine in the Sacrament is really conuerted and transubstantiated into the very Body and Bloud of Christ: First, because it is not grounded on the Word of God, as in a manner *Thomas Aquino*, sometimes a Cardinall in the Church of *Rome*, the Popes Legate and President at one of their Councils ingeniously acknowledgeth
in

Caietan ſuper 3.
partem.
S. Thomæ in
queſt. 75. & art.
50.

ſuper l. 4 ſen-
tent. queſt. 11.

in theſe words, *Alterum autem quod Euangelium non explicauit ab eccleſia expreſſe accepimus ſcilicet conuerſionem panis in corpus Chriſti*: but the other point is not plainely ſet downe in the Goſpell, but wee haue receiued it by tradition, expreſly from the Church, to wit, the conuerſion of the bread in the Sacrament into the very body of Chriſt. *Iohannes Douns-Scotus* fauours this opinion; *Fides*, ſaith he, *de hoc Sacramento eſt propter ſolam eccleſie determinationem*: The ground of our beliefe concerning this Sacrament, is onely the ſentence and determination of the Church. *Occanus* and *Durandus de Sancto Porciano*, who was ſometimes the Popes *Penitentiarius* Priſt, the Biſhop of *Melda*, and Prior generall of the order of Preachers, all concur here in their iudgements, as alſo ſome of the learnedſt Doctors of the Romiſh Church adhere vnto them. Secondly, alſo it implies a contradiction, that the body of Chriſt ſhould be at one and the ſame inſtant of time both in heauen and in the conſecrated hoaſt, which theſe reaſons I ſhal now produce, ſeeme to me impreguably to proue.

The Heauens
containe our
Lord and Sa-
uiour.

Apud Suarem.
tom. 3. part. 3.

Fiſt, Chriſts body is in heauen circumscrip-
tively, therefore he cannot be in any place without the
heauen. The Antecedent needes no prooffe, the in-
ference is thus ſtrengthened, becauſe as *Thomas A-*
quinas, *Bonauentura*, *Capreolus*, teach, to whoſe
opinion *Vasquez* alſo ſubſcribes concerning the de-
finition of circumscription, viz. *Circumscribi loco eſt*
corpus ita eſſe in hoc loco vt non ſit extra illum: To
be circumscribed in place, is for a body to be ſo in
his place that it cannot bee without his place;
therefore

Therefore it is impoſſible that the Body of Chriſt ſhould be circumscribed or contained in heauen, and be alſo without the heauen. The antecedent is acknowledged of all Thomiſts, and is a principle in philoſophy; onely the Ieſuites except againſt it, who had rather oppugne and euen wage warre with truth it ſelfe, then not humour the Pope: but ſith there is no contending with ſuch as deny principles, I haue done with thoſe gloſing parasites of Antichriſt, and come to the Thomiſts, who that they may not fall into the danger of the Inquiſition, inuent certaine ſhifts to auoide the conſequence, affirming that circumscription or circumscription being in place, doth imply a denyall of any other circumscription or circumscription being in place, but not of a definition or definition being in place; and therefore that Chriſt may be in heauen circumscriptionally, and yet in the hoſt definitionally. But thus I reply, this anſwere is altogether groundleſſe: for what reaſon can be giuen, why one circumscription being in place, ſhould bee more repugnant to another circumscription being in place, then to a definition? And therefore this anſwere of the Thomiſts, as *Suarez* ſaith, is a very poore ſhift, and couſen German to a *petitio principij*, or begging the poynt in queſtion; Nay its a harder thing to conceiue how a body ſhould be in one place definitionally, in another circumscriptionally at the ſame time, then to be in two places circumscriptionally, becauſe to be definitionally in place, is a manner of exiſtence in place, no way agreeing to a body.

Secondly, it implies a contradiction, that the bo-

C

dy

Circumscription in one place, doth as well exclude definition being in any other place at the ſame time, as a circumscription being; for that that is circumscribed in a place, can no way be without that place nor definitionally nor circumscriptionally, as the Schooles ſpeake.

dy should be distant and seuered from it selfe; But should it be in many places at once, it must needs be seuered and distant from it selfe; Therefore it cannot possibly exist in many places at once. The proposition is infallible, because distance necessarily implies a distinction, but no body is distinguished from it selfe; The assumption is thus strengthened, The distance of bodies is taken from the distance of the places wherein they exist; therefore if the places are distant wherein Christs body exists, Christs body necessarily must needs be distant from it selfe. Neither could I euer admit or approue of the answere of the Papists hereunto, viz. that indeed the body of Christ is not distant or seuered from it selfe, but onely that it hath distant vbities or different being in place, from the which the body is not simply denominated distant, but onely it is said as it exists in the place to be distant from it selfe, as being existant elsewhere: For, who perceiues not apparantly that this answere of them is a meare illusion and caull? As for example, *Peter* is not distant from *Iohn*, but as *Iohn* exists in another place, and yet neuerthelesse he is absolutely and simply said to be distant from him; Nay, he cannot be distant and seuered from him, but onely in this consideration, as *Iohn* exists in another place, and existing or hauing his being elsewhere, he cannot but be distant from *Iohn*; neither can Christs body haue distant vbities or a different being in place and not be distant from it selfe.

Thirdly, if Christs body should in one instant of time be both in heauen & in the consecrated Hoast, then it might be questionlesse in innumerable places

at

at once, and so by consequence should be infinite. All of them grant the first consequence, but denie the second; because, as they define immensitie, it is, *presentiam naturâ suâ constituentem rem in omnibus spatijs possibilibus, &c.* A present setting or placing a thing of its owne nature in all possible places: But admitting Christs body should be placed or set in all such places, yet it hath not this propertie from its essence. But to wound them with their own weapon, I retort their answer backe vpon them. Immensitie is a present setting or placing a thing of its owne nature, in all possible places; Therefore onely that thing that is infinite may be in all possible places; The inference is euident, because the proper passion of any thing cannot agree to any other thing, vnlesse the thing it selfe also agree thereunto; therefore if Immensitie be repugnant to the nature of a body, it must also be repugnant to it to be in innumerable places at once.

Moreouer, that which they affirme, *viz.* that a body is not to be accounted infinite, although it be set or exist in infinite places, because it hath not this from its owne nature, is very ridiculous. For, thus I argue, that if God therefore cannot possibly be contained in any bounds, because by reason of his greatnesse and immensitie he is euery where, and in euery thing most inwardly present; therefore by the selfe same reason it followes, that neither may a body be present in all places, because it is his nature to be circumscribed and contained within the limits of place, because as Gods infinite greatnesse makes him vacapable of circumscription, so likewise the finite nature

For euery ſubſtantiall forme neceſſarily requires ſome ſubſtantiall matter pre-exiſtent, out of which by the vertue of the agent, the forme is educed.

of a body, makes it vncapable of vbiquitie.

To conclude, this was alwaies my faith, that the Bread in the Sacrament, after consecration, remains still pure Bread; for I my ſelfe haue ſeene wormes ingendered in the consecrated hoast, which could not haue beene if the substance of bread after the deliuerie of the words of benediction vanished away: for then there would not be any pre-existent matter, out of which the formes of wormes might be drawne. Neither like I that answere of the Papists hereunto, who affirme that God miraculously supplies there the first matter; for Christs existencie in the hoast, is most pleasing and acceptable vnto him, as they teach: wherefore then would he by working miraculously aboue nature, leauing the accidents, flye into heauen? and especially sith the accidents of bread haue no contrarie to expell and expose them to corruption. Besides, all men know that there are many vestments amongst the Papists, that for many generations, (if it be not impietie to beleue them) are preserved incorrupted, and that onely because they haue touched the bodies of some of the Saints: what probable reason then can they render why the body of Christ should not exempt these accidents from corruption, with which hee is actually couered? This argument is further vrged and pressed, because the ingendering of these vermine, redounds to the dishonour of Christ, and the condemnation of the faithfull; for all that enter into the Church, adore and doe obeisance to the consecrated hoast included in the Pyxe; which if it should be transubstantiated into wormes, they should attribute diuine worship vnto them;

them. From hence then we may infallibly conclude, that this Doctrine, concerning the carnall and corporall preſence of Chriſt in the Eucharift, which Pa-piſts ſo ſtiſly main aine, is a meere figment of their owne braine. Neither euer would it enter into my minde, that our bleſſed Lord and Sauour ſhould by working miraculoſly aboue the ordinarie courſe of nature, adminiſter matter for the generation of worms (no ſecond cauſe requiring their production) & thereby cauſe that thoſe accidents hauing no cauſe to corrupt them, ſhould yet be corrupted; neither haue we reaſon to beleue, that Chriſt for no cauſe ſhould relinquish a place ſo gratefull and beloued of him, as they ſay; and ſo deſpriue the faithfull of his healthfull and louing preſence, eſpecially ſith hee muſt needes foreſee, that his abſence muſt needes be manifeſt and apparant detriment to the faithfull.

I haue alſo obſerued very many places in the ancient Fathers, expreſſy croſſing and oppugning this Doctrine of Tranſubſtantiation, ſome whereof I will here produce: In the firſt place, Saint *Auguſtine*, (in whole name, the Order of which ſometime I was, much glorieth) confuteſt this errour, ſaying, *Non dubitant dicere, hoc eſt corpus meum, cum ſignum daret corporis ſui*: He doubted not to ſay, *This is my body*, when he deliuered onely, the ſigne of his body: and in another place, *Sicut ergo ſecundum quẽdam modum ſacramentum corporis Chriſti, corpus Chriſti eſt; ſacramentum ſanguinis Chriſti, ſanguis Chriſti eſt: ita ſacramentum fidei fides eſt*: Therefore euen as the ſacrament of Chriſts body is after a ſort (or after a kinde of manner) his body; and the ſacrament of his

*Contra Adim.
cap. 12.*

*Ep. 22. ad Boni-
facium.*

Saint *Auſten*
uſeth the like
ſpeech of both.

bloud, is his bloud, euen ſo the ſacrament of faith, is faith: From which place I collect this Argument; The ſacrament of faith is not tranſubſtantiated into faith, therefore neither is the ſymbole of Chriſts body, conuerſed into his body: and *Tertullian* in his booke againſt *Marcion*, in the 19. Chap. ſaith, *Panem ſuum corpus appellat, ut iam inde eum corporis ſui figuram pani dediffe intelligas*: He calls Bread his body, that from thence thou mighteſt vnderſtand that he gaue the figure of his body to the bread, (that is, made bread a figure of his body;) and *Gelaſius* in his Booke of two natures, *Tamen, inquit, eſſe non deſinit ſubſtantia vel natura panis et vini, et certe imago et ſimilitudo corporis et ſanguinis Chriſti in myſteriorum actione celebrantur*: yet ſaith he, the ſubſtance, or the eſſence of the bread ceaſe not to be, and truly the image and ſimilitude of the body and bloud of Chriſt are celebrated in the action of the myſteries in the ſacrament.

Moreouer, I abandoned and renounced Poperie, for that it commands praier and inuocation of Saints, that hath neither promiſe, nor precept, nor preſident in the ſacred Scriptures for its warrant and allowance, for we ought to be aſſured and perſwaded in our conſciences by ſome teſtimonies from the word of God (the rule and ſquare of our actions) that Almighty God will be pleaſed to heare and accept of our prayers, through him, and for his ſake, in whole name they are tendred vnto him, becauſe that praier that is not of faith, is not pleaſing or acceptable to him; but we haue no ſuch promiſe concerning any of the Saints, but onely concerning that holy and iuſt

iust one, Iesus Christ the righteous : *Whatſoeuer yee shall aske the Father in my name, he will giue it you.* Neither yet is there any precept extant in sacred writ, inioyning vs any such duty, but we are excited & commanded to flye vnto Christ, by prayer, in time of distresse, according vnto that, *Come vnto me al ye that are wearie and heauie laden, and I wil ease you:* Neither can any examples be produced out of the Booke of God, whose practise might at the least seeme to fauour or countenance this Doctrin concerning the inuocation of Saints; there are **very** many places that expressly teach, or necessarily imply, that wee owe the deuout affection of our mindes onely to God. Their comparison drawne from the manner and fashion in Princes Courts, is not of any moment; For, should the King constitute and appoint one onely Master of Requests, doubtlesse he would neuer admit or grant any suits preferred vnto him by any other; sith then our blessed Lord and Sauour is appointed by his Father to be our onely Mediator and Intercessor, why then haue we recourse to any other? why relye we vpon, and preferre a most doubtfull and incertaine course, to a most certaine and infallible meanes? How are we assured that the Saints heare and vnderstand our grieuances? and admit they doe, that God approves and accepts of our petitions tendred vnto him in this sort; nay, wee are certainly assured, and expressly taught the contrarie, for our Lord and Sauour saith of himselfe, *I am the way, the truth, and the life, no man commeth vnto the Father but by mee;* If it be his pleasure that wee should vse no other meanes vnto the Father but himselfe, doubtlesse it is
not

Ioh. 16. ver. 23.

Math. 11.

Ioh. 14. ver. 6.

Aug. tract. 22.
ſuper Ioan.

Ambroſ. in orat.
ſuper mortem
Theodoſ.

not his will that wee ſhould uſe the mediation of Saints. This was *Auſtens* opinion when as he ſaid in the perſon of Chriſt, *Non eſt quò eas niſi ad me; non eſt quà eas niſi per me*: Thou haſt no whither to goe but to me, no way but by mee: Hereunto alſo Saint *Ambroſe* aſſents, ſaying, *Sed tamen Domine tu ſolus inuocandus es*; But thou O Lord, onely art to be called vpon. Moreouer, I deteſted this their inuocation of Saints, becauſe they not onely pray vnto them, but equalize and ranke them in an equall degree of honour with Chriſt; I charge them not falſly, the thing it ſelfe is too apparant; for when as not onely the vulgar ſort, but euen their learned Rabbins haue poynted out, and as it were giuen in commiſſion, eſpeciall charges of adminiſtration and gouernement to euery ſeuerall Saint: Chriſt is not once thought of; they all imagine Chriſt to be more hard, and the Saints of a more benigne diſpoſition, and eaſier to be intreated: and had rather truſt to, and throw themſelues into the armes of their mercy, then relye and depend on him for helpe; and leauing Chriſt, they flye vnto the Saints, they apprehend and apply vnto themſelues the merits of the Saints for the pardon of their finnes. And in the Romiſh Breuiarie, euery where God is intreated that hee wou'd be pleaſed to bring men into his Kingdome in heauen, and that for the merits of his Saints; as it is apparant in this Collect, appointed for the feaſt of Saint *Martha*: *Almighty and moſt mercifull God, whoſe Sonne vouchſafed to be feaſted in the houſe of bleſſed Martha; grant wee beſeech thee for her merits that ſo friendly and louingly entertained him, wee may be mercifally*

mercifully receiued and entertained in thy Kingdome of glory. There are many such curtaild Prayers in their forenamed Breuiarie, which evidently declare, that the Papists make their Saints not onely their Intercessors, but also their Reconcilers and pacifiers of Gods wrath: and *Gabriell*, the interpreter of the Cannon of the Masse, blusheth not to affirme that we ought euen by the prescription and appointment of God himselfe, to flye vnto the Saints for succour, that we may through their prayers and merits obtaine saluation: Hereunto Pope *Innocent* the third assents, saying, *Necessarium nobis esse in viâ sanctorum suffragium*: Whilst we are yet in the way to our Country, we need the suffrages of the Saints: and *Thomas Aquinas* peremptorily affirmes, *opera miraculosa quæ sunt à Sanctis non solum intercedendo pro nobis ad deum præstari ab illis, sed etiam cum imperio et potestate orta ex quâdam virtute ipsis à deo communicata*; that is, That the miracles that are done by the Saints, are performed not onely by praying for vs to God, but with a kinde of command and power, arising from a kinde of vertue communicated to them from God: And in a certaine *Spanish* Booke, composed by a Doctor of Diuinitie, and a Monke, of the order of Saint *Marie de Mercede*, and approued of by the Archbishop of *Valentia*, and of the Iudge of *Sancta Cruciatâ*, and committed to the Presse with license from the Deputy of the kingdome of *Valentia*; the title whereof is, *Breue historia de la orden de la Merced*; the Author thereof affirmes, that the hope of our saluation is fastened with to Ankers, *viz. Christ*, and the Virgin *Mary*, and that none but may feare to

I. 2. quest. 178.
art. 1.

be reiected of God, if he be not cloathed with the merits of *Mary*; but I had rather deliuer it in his owne words, *Quiso dios estribasse el bien del hombre en dor ancoras esto es en Christo y en Maria benditissima, su Madre, Porque Como no auia el hombre por si solo sin el apoyo y arrimo delos merecimientos desta esclarecida reyna de recelar le auia de desechar dios?* To this purpose I might alledge that same most detestable Picture which represents *Austen* betweene Christ and *Mary*; turning towards *Mary*, hee is made to speake these words, *I sucke out of these Teats*, looking towards Christ, these, *I am fed of these words*, wherevnto is added in the midst, *I know not whether to turne me*, and that of *Barradius* the Iesuite, who demands of Christ, wherefore ascending into heauen, he would not take his Mother along with him? and he himselfe answeres himselfe thus, *peradventure O Lord, thy heavenly Courtiers would be at a stand whether first to greet and entertaine thee their Lord, or her their Lady*: and that the cursed and bitter fruits of their inuocation of Saints, may be the better perceiued and discerned, let vs heare the Papists themselves in one breath, inuocating *Mary* and blaspheming God.

*Barradius in
concord. in e-
uang. tom. I.
l. 8. cap. II.*

*In lib. hisp. supra
allegato fol. 180.*

Here followeth their Letanie.

Holy *Mary*,

Pray for vs.

Holy Mother of God,

Pray for vs.

Holy Virgin of Virgins,

Pray for vs.

Thou

Thou that art the liuing
Temple of the bleſſed Tri-
nitie,

Pray for vs.

Thou that art the Lady
of Angels,

Pray for vs.

Thou that art the of-
ſpring and honour of the
Patriarkes,

Pray for vs.

Thou that art the deſire
of the Prophets,

Pray for vs.

Thou that art the Mi-
ſtreſſe of the Apoſtles,

Pray for vs.

Thou that art the Com-
fortreſſe of Martyres,

Pray for vs.

Thou that art the inſtru-
ctreſſe of the learned,

Pray for vs.

Thou that art the hope
of Eremites,

Pray for vs.

Thou that art the Stan-
dard-bearer of Virgins,

Pray for vs.

Thou that art a patterne
for the married,

Pray for vs.

Thou that art the com-
fort of Widdowes,

Pray for vs.

Thou that art the ioy of
holy men and women,

Pray for vs.

Thou that art the Para-
dice of pleaſure,

Pray for vs.

Thou that art the tree of
life,

Pray for vs.

Thou that art the onely
parcell of earth, free from
the curſe of Adam,

Pray for vs.

Thou that art the Doue,
carrying an Oliue branch,

Pray for vs.

Thou that art Iacobs lad-
der,

Pray for vs.

Thou that art the Buſh of
Moſes, that burned, and
conſumed not,

Pray for vs.

Thou that art the Arke of
the couenant,

Pray for vs.

Thou that art the Rod
of Aaron,

Pray for vs.

The Spanish Monkes Conuerſion.

Thou that art the golden
pot of heavenly Manna,

Pray for vs.

Thou that art the Altar
of ſweet perfume,

Pray for vs.

Thou that art a Citie of
refuge.

Pray for vs.

Thou that art Gedeons
Fleece.

Pray for vs.

Thou that art a Lilly a-
mongſt thornes.

Pray for vs.

Thou that art a Garden
encloſed,

Pray for vs.

Thou that art a Foun-
taine ſcaled vp,

Pray for vs.

Thou that art the Pit of
liuing waters,

Pray for vs.

Thou that art the Tower
of *David*,

Pray for vs.

Thou that art the Palme
exalted,

Pray for vs.

Thou that art the pre-
tious Myrrhe,

Pray for vs.

Thou that art the Roſe of
Sharon,

Pray for vs.

Thou that art the Cedar
of *Libanus*,

Pray for vs.

Thou that art the Cypreſſe
of mount *Sion*,

Pray for vs.

Thou that art the Sprigg
of *Ieſſe*,

Pray for vs.

Thou that art the beauti-
full Oliue,

Pray for vs.

Thou that art the liuing
Altar,

Pray for vs.

Thou that art the Torch
of the faithfull,

Pray for vs.

Thou that art the riſing
Sunne that neuer ſets,

Pray for vs.

Thou that art the Moone
alwaies at the full.

Pray for vs.

Thou that art the Kings
Court,

Pray for vs.

Thou that art the fragrant
Meadow of the holy

Ghost,

Pray for vs.

Thou

Thou that art a Sanctua-
ry alwaies holy,

Pray for vs.

Thou that art the mirror
of all vertues,

Pray for vs.

Thou that art the bright
morning-Starre,

Pray for vs.

Thou that art the throne,
and ſeate of God,

Pray for vs.

Thou that art the Caſtle
of Ieſſe,

Pray for vs.

Thou that art the ſafe
harbour of Seafaring-
men,

Pray for vs.

Thou that art the Sea-
ſtarre that reioyceth the
hearts of Marriners,

Pray for vs.

Thou who alone art a
Virgin, and a Mother,

Pray for vs.

Thou who alone art a
fruitfull Virgin,

Pray for vs.

Thou that art louely to
heauen, terrible to hell,

Pray for vs.

Thou that art the confi-

dence of the godly, the
terroure of the wicked,

Pray for vs.

Thou that art priuie to all
the ſecrets of God,

Pray for vs.

Thou that inlightneſt the
highest Seraphins,

Pray for vs.

Thou that art the glory
of the people of Iſraell,

Pray for vs.

Thou that art all faire
throughout,

Pray for vs.

Thou that art beautifull
as the Moone, pretious as
the Sunne,

Pray for vs.

Thou that art the Mo-
ther of our Creator, Re-
deemer, and Sauour,

Pray for vs.

Thou that art the true Mo-
ther of the Sons of Adam,

Pray for vs.

Thou that art the Queene
of Kings, and Ladie of
Lords,

Pray for vs.

Thou that art moſt hum-
ble in Maieſtie,

Pray for vs.

Thou

The Spanish Monkes Conuersion.

Thou that dispensest the
graces of the holy spirit,
Pray for vs. of the molt high from
aboue,

Thou that art the Mo-
ther of deare loue,
Pray for vs. Thou that first imbraced
the word of God,

Thou that wert foretold
by the Prophets, adored
by Angels,
Pray for vs. Thou which inclosedst
him in thy womb, whom
the heauens could not
containe,

Thou that art espoused,
yet ignorant of the mar-
riage bed,
Pray for vs. Thou which onely didst
bring forth without sor-
row,

Thou that art the Nurse
of him that nurseth all
things,
Pray for vs. Thou which didst breake
the head of the craftie Ser-
pent,

Thou that containedst
him that containeth all
things,
Pray for vs. Thou who firmly didst
retain faith in his passion,

Thou that art the fairest
among the Daughters of
Ierusalem,
Pray for vs. Thou whose body saw
no corruption,

Thou which wast onely
free from the sinne of A-
dam,
Pray for vs. Thou who art assumed
into heauen in thy glori-
fied body,

Thou which wast ouer-
shadowed by the power
Pray for vs. Thou that art exalted a-
boue the quire of Angels,
Pray for vs.

Thou

Thou that fitteſt at the
right hand of the Sonne
of God,

Pray for vs.

Thou that reconcileſt vn-
to vs God angry with vs,

Pray for vs.

Thou that art called on
by a thouſand attributes
and titles,

Pray for vs.

Be thou fauourable vnto
vs,

Heare vs Lady.

From euill and the dan-
ger of euill,

Defend vs Lady.

We beſeech thee by thy
immaculate conception,

Defend vs Lady.

We beſeech thee by thy
holy Natiuity,

Defend vs Lady.

We beſeech thee by thy
comfortable Annunciati-
on,

Defend vs Lady.

We beſeech thee by thy
ioyfull viſitation,

Defend vs Lady.

We beſeech thee by thy
moſt pure purification,

Defend vs.

By thy glorious Aſcenti-
on,

Defend vs.

By thy triumphant Co-
ronation,

Defend vs.

and afterward,

That thou wouldeſt bee
pleaſed to grant concord
and peace to thy whole
Church,

*We beſeech thee to heare
vs.*

And beneath,

O Daughter of the high
God,

Defend vs.

Thou that art the Mo-
ther of the Lambe, that
taketh away the finnes of
the world,

*We beſeech thee to heare
vs.*

Thou that art the Spouſe
of the Holy Ghoſt,

*We beſeech thee to helpe
vs.*

An

An Encomiaſticall Letanie to the bleſſed Virgine, the Mother of G o d , gathered out of the ſacred Scriptures and holy Authors. Firſt of all ſung in the great Church of the Citie *Valentia*, when as the holy Image of that Virgine, named *Del Puig*, famous and renowned for her frequent miracles both on Land and Sea, in the time of Warre and Peace, was brought in great ſtate into *Valentia*, at that time when as the invincible *Armada* was ſent to inuade England, which was on the 17. day of *July*, being Sunday, in the yeere of our Lord
God. 1588.

VWe beſeech thee to heare vs ſinners, that thou wouldeſt obtaine true repentance for vs.

We beſeech thee that thou wouldeſt take care to preſerue the Apoſtolicke See, and all the orders of the Clergie in the true Religion.

We beſeech thee that allaying all ſtormes, thou wouldeſt conduct* ſafely the Catholicke Fleet of the Catholicke King, to the much deſired and wiſhed-for Hauen.

We beſeech thee that thou wouldeſt grant victory to the Catholicke Fleet of the Catholicke King, ouer moſt barbarous and ſauage heretickes.

We beſeech thee to enlarge thoſe Chriſtians that are ſtill oppreſſed with the yoke and tyranny of the Engliſh, that they may freely profeſſe their faith and conſcience.

We beſeech thee that thou wouldeſt aſtoniſh and ſmite the hearts of the ſtubborne and obſtinate heretickes of Eng'and, with feare and trembling.

We.

* What ſucceſſe and effect this prayer had, vide, the Chriſtmas hangings in the great Chamber at White-hall.

We beseech thee that thou wouldest giue wisdom and courage to those faithfull souldiers that fight for the Catholicke faith.

We beseech thee that thou wouldest cause those holy Churches which are either vtterly ruinated or impiously prophaned, to be re-edified and restored to the honour of God, and to the honor of holy men and women.

That thou wouldest be instant with God by prayer, that the kingdome of *England* (the darkenes of blindnesse being dispeld) may be reduced to the ancient and Catholicke faith, and to the obedience of the Church of *Rome*.

We beseech thee to heare vs.

That thou wouldest be pleased to preserue all *Spaine* from the contagion of euill, especially this Citie most deuoted to thy seruice.

We beseech thee to heare vs.

That thou wouldest be pleased to obtaine peace in loue for thy whole Church.

We beseech thee to heare vs.

Moreouer: This likewise excited me to detest Popery, that it presumptuously dares, contrary to the expresse commandement of God, set before the people all sorts of Images to be worshipped and adored; The ground of my dislike hereof, was not onely because God hath prohibited it, but because I very well knew, and was certainly perswaded, that this their adoring and reuerencing of such images, is the Lacquy and Page of the grossest Idolatry; wherefore I thought it most meete, that these Images of Popery
E should

should be handled, as we reade the *Brasen Serpent* was by *Hezekiah*; for if *Moses* erected that Serpent in the Wildernes, not without his especiall warrant frō God; yet neuerthelesse because the people in long tract of time, fell to the worshipping of this Image, King *Hezekiah* detesting and abhorring this their Idolatry, commanded it to be taken downe and cut in peeces; with farre better reason should the Images of Popery, set vp contrary to Gods commandement, bee remoued and cut in peeces, who haue for their author and maintainer, not *Moses* the seruant of God, but the *Pope*, who is Christs enemy. And experience shewes, and their writings giue me euidence, that they haue degenerated so farre, as not onely to adore these Images, but also to haue forsaken their Creator, that they might settle and fixe their hope and confidence wholly on them, as this ensuing Eglogue, taken out of the fore-cited *Spanish* Booke will make it most plaine to the Reader.

A gratulation of this Sacred house, to the blessed Virgin, the Mother of God for her returne.

I Lay comfortlesse, being destitute of thee my light,
 & most glorious ornament, as a dead body deuoyd
 of life and motion, me thought I heard euery one say-
 ing vnto me; Where is that pretious gold which
 Princely hands haue laide vp in thee? Where are
 these infinite riches? Where is that bottomlesse
 depth of graces? Where is the Ocean of miraculous
 cures? Where is that louely Image of the blessed
 Virgin

Virgin the Mother of God? To whom I replyed, ſhe is gone, ſhe is gone that imparted wonderfull holinneſſe vnto me, that hath made mee a moſt renowned Church; ſhee is gone, guarded, and attended with Angels and Saints; ſhe I ſay, who hath made me an euer flowing fountaine of miraculous cures, a remedy againſt diuels, the onely refuge to all that flye vnto me; but ſhe who ſeemed to be abſent from me in body, was preſent with me by her wonderfull miracles, for ſhee which was manifeſted to our anceſtors, as with ſtarre lights, now by miraculous lights ſent from heauen vnto me, hath teſtified how much ſhee loues me: All haile therefore, my life, light, honour and ornament, now comming vnto mee, for in this thy moſt happy and fortunate returne, there is ſprung vp a new light to all the inhabitants of this Citie, honour, ioy, and exaltation; Welcome thou that art full of grace; Welcome thou Sea of ioy; Welcome thou only eaſe in troubles; Welcome thou that art the onely ſalue for al the hearts ſore; Welcome holy Virgin, through whoſe meanes alone, we ſee the Kingdome of *Valentia* is brought and vnited to the Kingdome of Chriſt, and we hope many others will be.

All this they vtter to a ſtone, being indeed more ſenceleſſe and ſtupid then it, and yet they would needes beare vs in hand that they worſhip not the Image but God in the Image: Certainly if this were true, thoſe ouer-bleſſed Monkes in their Cloyſters, that haue Chriſt, who is life it ſelfe, incloſed in a boxe, ſhould not ſo plainly acknowledge, that by reaſon of the abſence of the Image, they were euen dead, deuoid of life and motion: for if Chriſt were their life,

those that haue him in their custody cannot be said to be dead, yet these men brag that they haue him, and yet liue not; therefore Christ is not that life whereof they speake, but the Image of blessed *Mary*, as neither is Christ their treasure, but the louely Image of the blessed Virgin, the mother of our Lord; for these Monkes suppose not that they inioy their treasure, because they haue Christ present in the consecrated hoast, but they esteemed that they had lost it, because they wanted the Image of the Virgin *Mary*: In like manner, it was not Christ that communicated and imparted his holinesse to those most sacred houses, for Christ is there present, but the party is absent that hath endued them with wonderfull holinesse, and hath made it a most famous and renowned Church; and truely, if Christ did dwell in their hearts, as he doth in the hearts of Christians, they should not lye comfortlesse, for he is the true light that il-
 lightneth euery one that comes into the world, but because he is farre from them (I speake not of their meale God, but of our Sauour) it is not his light, but the Images that shines before them; neither is it to be wondred at, if that same new light be sprung vp to the Papists, that forsaking the true God, who is α , and ω , the first and the last, they forge new corruptible Gods, betweene whom, and those the auncient heathen worshipped, I finde this remarkeable difference, Those ancient Gods had feete and walked not, these walke, yet haue no feete; Those had eares and heard not, these heare and haue no eares; Those had eyes and saw not, these discern and discouer the most remotest obiects, yet haue no eyes. That these and farre
 more

more remarkeable matters are done by Popiſh Idols, euidently appears by this inſuing narration.

That is, *Bartholomew de Billaro* ſaw a certaine body going on fore-right through the ayre, towards the Altar of the Image, accompanied with twelve white Tapors; he could not certainly diſcerne whether it were that very Image or ſome other; but hee teſtified before a publike notarie, that hee did verily beleeue, that it was the very ſame Image, which without all doubt, returned from viſiting ſome ſicke perſon, that implored its helpe, which is very probable, for in the Legend of Miracles you may reade, that ſhe hath performed this courteous office, and that very often.

The writings of the Papiſts are fraught with theſe, and farre groſer lyes, to the intent, that they might perſwade men, that theſe images are to be called vpon, and their aide implored in imminent dangers; and to this purpoſe they teach, that they ought to make vowes vnto them; and in brieſe, to offer gifts vnto them; for it is vnto this marke that their legend of lying miracles aimes and leuelleth, *viz.* that the knowledge of Chriſt be wholly ſupplanted and ſubuerted, and the affiance we ought to haue in God, to be tranſferd and ſet onely on the image; whereof this is an euident and infallible ſigne and token, that when as they know *that God is neere vnto all thoſe that call vpon him*, yet they forſaking Chriſt, not onely pray themſelues vnto Images that are farre diſtant, but alſo teach and perſwade men ſo to doe in a ſet forme; and whereas they ſhould know that the Lord ſtands at the doore and knocks, that he might ſup with him

Psal. 144.

The Author of the fore-
leaded Spaniſh
Booke.

*Elque de lexor
inucare eſta
imagen ſera par-
ticipante de ſus
ſauores.*

that opens vnto him, and freely and liberally feedes him with heauenly food, yet theſe contemning him, forſaking their houſes and families, goe in pilgrimages to the Images of Saints; whereby they are ſo far from being refreshed, that on the contrary, they depriue themſelues of thoſe goods whereby they ſhould maintaine their Children and Families, and contrary to natures law, heape them on thoſe Images, not that the Images ſhould receiue any fruit or benefit by thoſe gifts that are offered, but that the ſlow-bellies of the Monkes might be filled and ſtuft: Beſides, when as they heare Chriſt ſo louingly inuiting them, *Come vnto me all ye that are wearie and heauie laden, and I will refresh you*: they flye from him and haue recourſe vnto Images, and aſke counſell of them.

I will touch, by the way, what I haue often thought on with my ſelfe, *viz.* that the Idolatry of the Pa-piſts herein, is more manifeſtly diſcerned by making a ſuppoſition, which they labour for with might and maine, as for their life, *viz.* that Chriſt is preſent in the conſecrated hoaſt, which incloſed in a boxe is perpetually preſerued in euery Popiſh houſe: If they haue their Sauour Chriſt preſent with them, whom they aſſuredly know both can and will he'pe them, wherefore then is it that they betake themſelues to Images that are not preſent perhaps farre remote from them? How comes it to paſſe that they ſet light by him who is the expreſſe Image of his Fathers ſubſtance, *that gouernes all things by the Word of his power, and gaue himſelfe for the redemption of all* and who (if we may beleue the Pa-piſts) is well pleaſed to remaine here on earth vnder the accidents
of

Math. 11.

Heb. 1.

1 Tim. 2.

of bread, that by his gracious preſence, hee might comfort his diſtressed Church, and eaſe her of her affliction? How comes it to paſſe, I ſay, that they ſetting ſo light by him, they place him on an abieſt and meane alter, with one only lamp burning before him, where he is viſited of very few, and very ſeldome ſaluted, whileſt that the Image of *Mary* his Mother, indeede but his handmaide, alſo, is ſet on an altar of gold, or Iuorie, curiouſly carued & poliſhed, richly ſet forth with gemmes and pretious ſtones, cloathed with Princely garments, hauing not one onely, but fortie or fiftie tapers ſhining gloriouſly before her? Very many, being ſtrucke with blindneſſe, by reaſon of theſe lights fall downe on their knees trembling before her, ſpend whole dayes and nights in powring forth dolefull prayers vnto the Image; they lament, they make their complaints, liſt vp their hands in pittifull manner, earneſtly begge of her remiſſion of their finnes, and to conclude, with the welfare of the Popes Kitchin and Monkes bellies, they offer liberally to her with a full hand.

Verily ſith the truth of theſe things haue beene ratified and confirmed by long experience, when I my ſelfe haue beene an eye witneſſe, none can deny that ſuch as doe ſuch things as theſe are ſtrucken both with blindneſſe and madneſſe, for mine owne particular, I freely confeſſe that this a^bſurde error of theirs, amongſt others of the like nature, was my firſt motiue to the abiuring and abandoning of Popery; and were the Church of *Rome* in all other articles of beleife orthodoxall and conformable to the Chriſtian truth, yet this onely rocke in my way would vtterly

I ſpeake not of all Images, but of thoſe that are moſt famous, as our Lady of *Lauretto* in *Italy*, and our Lady of *Monſerrat* in *Cataluania*, & our Lady De *Attocha*, et de *Guadalupe* in *Caſtile*.

terly haue driuen me from the profeſſion thereof. But it is to be lamented with teares, that as in part I haue euidently and clearly ſhewed vnto you, the Church of *Rome* hath ſwarued from the rules of the Apoſtles in many tenents of faith, and haue brought in an innumerable company of Peſtilent errours and diabolicall ſuperſtitious; therefore let no man maruell that I haue vtterly forſaken and abandoned Popery; I heard the voyce of the Lord calling me, and not willing to harden my heart, I came forth of *Babylon*, leſt pertaking longer with her in her finnes, I might alſo pertake in her puniſhments. Although theſe things were ſo as hath been related, for which I bleſſe and praiſe God; yet there were many Remoraes or hinderances that detained me in *Spaine*, and diuerted my minde from ſeeking the meanes of my ſaluation by Chriſt; inſomuch that almoſt for the ſpace of two yeares, my conſcience ſtruggled with mee, and endured many a bitter conflict: For, firſt, the world and the fleſh obiected vnto my eyes, and whiſpered in my eares, that if I forſake *Babylon*, and cleaue to *Chriſt*, I muſt make account to take my farewell of all the pleaſures and allurements of this life; of my noble Parents, of my Riches, Brethren and Siſters, of my Friends, Country, Patrimonic and Pleaſures, which here I inioyed; together, with Honours and promotions; for I was a Monke of the famous Order of Saint *Auguſtine*, a Prieſt, a Preacher, a Profeſſor of Philoſophie, and Batchelor in Diuinitie; all which aſſuredly promiſed, as yeares increaſed, to aduance and raiſe mee to
higher

higher dignitie and preferment. Againe, I ſeriously and aduiſedly pondered with my ſelfe, that hitherto I was both an honour and a comfort to my Parents, that hereafter the newes of this my conuerſion would ſet a publike and eternall marke of infamie on them. I caſt alſo daily in my minde, the pouertie, nakedneſſe, perpetuall exile, hatred of Parents, Countrie, Friends, and in brieſe, the want and depriuation of all neceſſarie things towards the preſeruation of this life, which I muſt needes indure if I quite my former religion; but all theſe carnall reſpects I ſlightly regarded and paſt-by, when I ſeriously conſidered, *That wee muſt through many tribulations, enter into the Kingdome of God; And that all that deſire to liue godly in Chriſt Ieſus, muſt ſuffer perſecution:* and therefore, about ſome two yeares and a halfe ſince, I left Spaine, that I might ſettle my ſelfe in this flourishing Kingdome, where euery man praiſeth God in the Sunne-ſhine of the Goſpell: It is neere about two yeares ſince I firſt made my abode in this Citie, wherein by the meanes and fauour of God, I haue profeſſed publiſhly the reformed Chriſtian Religion, and haue vowed and ſworne ſolemnely to continue in it to my liues end. Neither ſhall my great want, wherewithall I am much perplexed, I truſt in God, euer alter my purpoſe and reſolution, but that God that hath begun this good worke in mee, will perfect it; to the praiſe of his bleſſed and glorious name, to my eternall ſaluation,

F

to

Acts 14.

2 Tim. 2.

The Spanish Monkes Conuerfion.

to the edification of all my Brethren, and to the
 confufion of the aduerfarie, for which I bow
 my knees to Almighty God the Fountaine of all
 goodneffe, with my whole heart befecching
 him to eftablifh and confirme mee
 more and more in his truth.

Laus Deo, Amen.

Errata.

P Age 3. l. 8. lege pro, *ibid.* l. 18. lege pro, p. 4. l. 25. lege rabble, *ibid.* l. 27. le-
 ge Ergo, p. 6. l. 21. dele at, p. 7. l. 2. dele euer, *ibid.* l. 3. adde according, *ibid.*
 l. 13. adde be that, p. 8. l. 4. adde with, *ibid.* l. 12. lege Occamus, *ibid.* l. 14. lege
 Penitentiare, *ibid.* l. 32. lege this, p. 10. l. 15. lege vbieties, *ibid.* l. lege beings,
ibid. l. 17. lege this, *ibid.* l. 27. lege vbieties, *ibid.* l. dele a. *ibid.* l. lege beings,
 p. 11. l. 3. dele it is, *ibid.* l. 5. lege prefens, *ibid.* l. 11. lege prefens, *ibid.* l. 18. le-
 ge its, p. 12. l. 4. lege true, p. 13. l. 25. dele onely, p. 17. l. 25. lege Iudges, p. 18.
 l. 12. lege with, *ibid.* l. lege wounds, p. 21. l. 14. lege Iefu.

FINIS.

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